

joined them, and another in Boston, and a few very wealthy women in New York and other places. Here in the city they do no open teaching. Ask them about their following here, and they mention several doctors and men and women of note who are with them. How different from the Savior. He came proclaiming the truth to the poor, the unfortunate classes. These men come preaching to the rich. Jesus did nothing in secret, but spoke openly in the streets and in the temples. These men do nothing openly; hold their meetings in private parlors, and teach only those who will agree to take regular lessons and accept all they have to say, without doubting or cavil. Should you dispute anything, they say they have no further use for you, and say that you cannot understand the deeper mystery. Our Savior proclaimed the truth and then let men weigh it for themselves.

These men seek exclusively the rich, and obtain from them large sums of money for the support of the work. They go only into the wealthier circles, and make no attempt to reach the poor or to save the really lost sinners. They seem to be reaching mostly women of wealth. Their work bears every stamp of the godless paganism of the ancient East which is essentially a religion of caste, creating *class* distinctions, which have supplied godless harems for the Persian nobility of polygamous notions, and this may be a method of rejuvenating, reinvigorating a wasted, depleted and effete moral condition into which this same pagan system has sunk the eastern Mohammedan countries by supplying funds from the coffers of silly, rich American widows for a demoralized Persian nobility; and also a few wives for them in the bargain. They understand their business; they strike for the cities; dense populations; get among the aristocracy where the pure teachings of Jesus are least studied of all books; in the cities where the popular preachers no longer preach the "blood"; where the atonement is scarcely ever mentioned from the pulpit; where literally "following Jesus" is scoffed at. They strike among a class where they have "individual (silver) communion cups." Afraid to drink out of the same cup their brethren and sisters drank from lest they contract some disease, yet these same elite Christians (?) will get on a railway train and go to the tank and drink from a cup from which a public, guiltless of over cleanliness, have drank by the hundreds, and say nothing about it. From this class these pagans from the East will make their converts. And American women, who will disdain the pure Gospel of Jesus and despise a Christian who preaches foot-washing, will fall in this trap and worship (with) these men from the East who make slaves and serfs of their women at home, and will do the same for our women, when once they get them in their own lands where there are no Christian laws and sentiment to protect them.

Our cities abound with fads from pagan

lands. I would rather wash the feet of my brethren in Christ than to kiss the feet of a demoralized pagan nobility. Brethren we have foreign fields in our native cities.

Just recently a man sought membership in a prominent church in our city, and the pastor questioned him on his desires and indirectly informed him that their "discipline was not at all strict; that they extended great liberty to their members in the way of amusements and living." But questioned him very closely as to whether he could pay for a pew; and such and such stated sums for the support of the church. If so he would baptize him. The fact is the man was not baptized. That church baptizes by immersion. The above case is now the talk among the common people in the neighborhood where the applicant lives.

Is it any wonder the masses in the common walks of life are losing interest in the church. Now you will say, "that preacher." But hold on. Don't lay all the blame on that poor preacher. The church has taught him to believe he must cater to the wishes or the church, and if he does not do so, they will just get one who will. A godless membership in the church can break up a church or drive the preacher out. Which shall it be? I say let the preacher stay and preach the truth, and if the people will be Christless let them get out of the church where they belong, and not disgrace the cause of their Savior.

Pray for us, Brethren, that the Lord may thru us make his word *effective*, and that we may have courage to *speak it boldly*.

Last Sunday being a very disagreeable day, our Sunday school was not so large, but none the less interesting. Have had very interesting midweek meetings this week.

J. O. TALLEY.

940 W. Van Buren St., Chicago, Ill.

From the National Capital

I will begin where I left off in my last letter, concerning the progress of the protracted services. Brother Tombaugh, according to promise, arrived on Monday, April 15 and continued the meetings, laboring earnestly with us and proclaiming the message of salvation, and while there were no accessions, yet we are assured that our labor is not in vain in the Lord. The services were well attended and the interest encouraging when we consider the inclement weather we have had the past two weeks. We held our love feast on the night of the 24th and altho the weather was very bad and the attendance not so large, yet we all realized that the name of the Lord Jesus was glorified and His presence manifested. The meetings came to a close last night and Brother Tombaugh will return to his charge in Hagerstown this evening.

Our best wishes go with him in his work, and we pray that the Lord may wonderfully bless him wherever he may be called to labor. Sister Ansherman of Frederick City, Mary-

land, was with us at the feast. We appreciated her presence very much and she said that she was greatly blessed. We would like to say more but for lack of time close for the present. Pray for us.

W. M. LYON.

315 9th St., S. E.

Concern for Souls

Mission Bulletin.

A deeper solicitude for the unsaved is the great need of every mission and every church. A solicitude that takes hold of the very fountains and foundations of our being and controls it. A divine passion for souls such as our Master had. Outbursts of feeling and expression are not essential signs of it. A movement of the whole life in this direction is the true indication. When a man is dreadfully in earnest he is generally calm. His feelings are too deep for fringes. They have become settled and fixed in a principle of action that holds the whole life in its steady grasp.

A life-saving crew does not waste its time in frantic cries and wringing of hands on the shore. The men set their teeth hard and go to work. They plunge into the boiling water with their lifeboat, and work till they drop in rescuing the perishing.

The papers brought an account lately of a large vessel wrecked on the coast of Nova Scotia, but the name of the vessel could not be ascertained, and the fate of the crew and passengers was in suspense. A friend reading remarked, "O, the agony of suspense in many hearts as they read this news?" A concern like this should be in the hearts of Christians for their dying, unsaved fellowmen. It ought to be an agony before God like the agony of Gethsemane, and then out of such Gethsemane would grow a cross on which self is crucified and Christ thereafter would animate the body with His own life.

Why is it that God's people do not have such solitude for the perishing? Is it because they do not believe that every soul which passes out of this life not having accepted Christ is lost? What a double condemnation, then, is at their door! Not believing God's word, and thru that lack of faith giving languid effort in place of the mightiest strain of which their natures are capable.

Lef us not wildly beat the air, let us not indulge in gush, let us not pray loudly and tearfully in public while we are not doing much agonizing in secret before God; but let us rather try to get so near to Christ that we shall get his Spirit into our lives of sympathy and labor for the lost.

Advantage of Church Membership

The Advance.

There no doubt are outside saints, who live a Christian life tho not living in fellowship with the visible church. We once knew one such who even asked the privilege of partaking of the communion, tho he was not a member of the church; an upright man who